King Charles the II.

HIS 1 Star

RESTITUTION.

The best Cure for

ENGLANDS CONFUSION;

OR

A most *Soveraigne Salve* for healing the *Sores* of the three *NATIONS.*

BEING AN ALARME

To the *Nobility, Gentry, Clergie,* and *Commonalty* to bend and lend their Hearts, Heads and Hands unanimously for the speedy and peaceable Restitution of their *Liedge,* Lord and *KING* to his Crown and Dignity, and recovery of their Native Country from ruine and slavery; By certain Prophecies and Texts of holy truth properly applicable, and ever paralel to the present times and occasions in the Nations.

By *Ed. Mat.* a Cordiall Lover of his KING and *Country.*

O yee Children of *Israell,* turn again in as much as yee are sunk deep in Rebellion. *Isa.* 3. 6.

Fear the Lord and the KING, and meddle not with the seditious, for their destruction shall rise suddenly. *Prov.* 24. 21, 22.

Nullus est casus pro dignitate, et libertate patriæ non ferendus. Cicer. Phil. 13.

LONDON; Printed in the Year, 1660.

A Soveraigne Salve for healing the Sores of the Nation.

THIS ſtoryed of *Cræſus* King of *Lyäia*, that when a dumbe Son of his, ſaw a Traitor ready to ſtab his Father, he conquered the naturall impediments of ſpeech, and diſtinctly cry'd out, kill not the King. That which wrought this wonder, was the power of naturall affection, by the operation of an extraordinary Sympathy. Surely they are chargeable with a more then brutiſh (even inſenſate) ſtupidity and want of affection and Sympathy, who will not now uſe, what nature ordinarily affords to all (ſpeech at leaſt) yea imploy the primeſt powers and faculties of ſoule and body, not the tongue and pen only but hearts, heads, and hands alſo, to reſcue their dear mother, their native Country from ruine and ſlavery and reſtore the Father thereof, their liedge Soveraigne Lord and King, to his juſt rights Crowne and dignity, and preſerve both from the deſtructive deſignes and Traiterous attempts contrived and intended againſt them. An honeſt Heathen will not be bribed by the offer of immortality to doe his Country injury, *ne immortalitatem contra patriam acceperim.*

Tis a fire in bones and I cannot ſuppreſſe it, &c.

Davids zeal on this occaſion is to be deſired if I forget thee O *England*, let my right hand forget &c. if I do not remember thee, let my tongue cleave to the roofe of my mouth, yea if I preferre not the good of my King and Country to my cheife joy, *Pſal.* 137.5,6.

This duty puts the pen into my hand, and (without paint of Apology) presseth me (though least able of any) to declare how dangerously the States Empericks practice upon the Bodies Politick of great *Brittain* and *Ireland*; making it (as the evill one) their main work to propagate the since of their rebellion unto others, otherwise well affected loyal & faithful to their King & Country: and their poysonous pills are guilded with the pretence of piety, the publick peace, and safety of the people; whereas sad experience too truly shews, nothing is produced, but oppression and slavery, confusion and calamity both in Church and State to the three Nations; a flourishing glorious Commonweald is pretended and promised, whilest a common woe and misery, is the sole fruit we find of these golden promises. And the principall designe of the contrivers hereof, being to make themselves Masters of those, that deserve better servants then themselves, to continue an unlimited command and domination over the Nations, exercise an arbitrary power over the people, forcing them by an Army (which the people must also maintain) to submit to their insupporable oppressive taxes and impositions; assuming to themselves, the disposition of all the wealth and treasure, places of profit, trust and honour in the three Kingdomes, yea arrogating a power over the lives, liberties, and estates of the freeborn people thereof.

By this time, I hope tis cleer day, even their eyes whose unwillingnesse to believe it, made them as blind as *Bartimeus*, are now open and awake; to see how sadly a setled happy Government is subverted our lawfull liberties infringed, our fundamentall laws contemned and everted, and freemen made vassals to vile usurpers, so that we may take

take up that ſad lamentation with *Jeremiah*, *Lam.*5.5,8, 12,14,15,16. Our necks are under perſecution: we are weary and have no reſt: Servants have ruled over us, none would deliver us out of their hands. The Princes are hanged up by their hands: the faces of the Elders were not had in honour. The Elders ceaſed from the gate; there is no law nor form of Government, the joy of our heart is gone, our dance is turned into mourning. The Crown of our head is fallen, woe now unto us, that we have ſinned, ver. 12,14,15,16. Our Idolatry of a pretended Parliament and rebellion againſt our King, hath brought this woe upon us whiles we waited for our vain help, our eyes fail for in our waiting, we looked for a people that could not ſave us, *Sam.*4.17. There the Prophet ſets forth a two-fold cauſe of *Iſraels* deſtruction, their cruelty and their vaine confidence in an arm of fleſh, which is curſed. *Jer.*17.5. *Curſed be the man that truſteth in man, and maketh fleſh his arm, and* Iſa.31.1,3. *woe unto them that ſtay upon their horſes and truſt in horſemen: the help, and the helped ſhall fall and faile together.*

The Breath of our Noſtrels, the annointed of the Lord was taken in their nets, of whom we ſaid under his ſhadow, we ſhall be preſerved, our good King *Joſiah* is ſlain by them ver.20. doth not the Prophet ſpeak of our times think yee? I am ſure tis a perfect paralell of our preſent condition. And not unlike to this, is that of the Prophet *Iſaiah*, where a Chaos like confuſion is deſcribed. The Nobles thereof ſhall call to the Kingdome, and there ſhall be none none, and all the Princes thereof ſhall be as nothing, *Iſa.*34.12. &c. Intimating that there ſhall be neither order, nor policy, nor ſtate, nor Commonweale, a ſad preſage for any place or people: yet this hath been the portion

portion of theſe Nations, for almoſt twenty years laſt paſt.

God by his Prophet *Zachariah* ſharply chargeth *Iſrael*, as juſtly he may *England*, with great ingratitude, which would not be ruled by his moſt beautifull order of Government, nor continue in the bands of brotherly unity; and therefore he breaketh the two ſtaves of beauty and bands; the beauty of orderly Government, & bands of unity, *Zech.* 11. Not unlike that judgement denounced againſt *Iſrael*, for the wilde Grapes: I will take away the hedge and fence from the vineyard, *Iſa.* 5.4.5. *&c.* So the Foxes of the Wood and the Bores of the Forreſt may devour & deſtroy. So here the Lord menaceth them with mercileſs deſtructive Governors, who ſhould conſume them without any remorſe, thinking they did no evil. They that poſſeſſe them ſlay them, and ſin not: and they that ſell them ſay, bleſſed be the Lord for I am rich: *Zech.* 11. 5. *&c.* Their own ſheephards ſpare them not: A juſt judgment, upon them that ſpared not their milde and gentle Ruler, therefore oppreſſing Hypocrites are ſet over them; who have the name of God in their mouths, but in their doings deny God; attributing their gain to Gods bleſſing, which cometh of the ſpoile of their brethren: and for thoſe and ſuch like accounts have daies ſet apart for publick thanksgiving.

The Children of *Iſraell* (ſaith the Prophet *Hoſea*) ſhall remain many daies without a *KING*, and without a Prince, and without an Offering, and without an Ephod, and without Teraphim, &c. *Hoſea* 3.4 ſignifying that they ſhould have neither Religion nor Policy, Eccleſiaſticall nor Civill Government, and their Idolls wherein they truſted ſhould be deſtroyed, as the margent renders it. Hath not this propheſy had full accompliſh-

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ment in *England*? hath not that Beautifull and flouriſhing Government both in Church and State ſetled, and famous throughout Chriſtendome, been not for many daies onely, but many years broken and interrupted? and the Idolized Parliament the cauſe thereof, and many other dolefull breaches in the Nations, often alſo diſſolved, and now totally determined, and infamouſly branded with an odious name of unſavoury reproach? and their pillars of power, their arm of fleſh ſhrunk up, and like *Jeroboams* hand withered, moſt of their principall Officers caſhier'd, &c. who ſeeth not the hand of God herein? none but *digitus dei* hath done this.

The Prophet proceeds in the next verſe to preſcribe a cure for this confuſion, *verſ.* 5. Afterward ſhall the Children of *Iſraell* returne, convert, and ſeek the Lord their God, and *David* their King, and ſhall feare the Lord, and his Goodneſſe in latter daies. The accompliſhment hereof is at hand, The Lord hath touched the hearts of the People, and now after they have taſted the bitter fruit ariſing and growing from the root of Rebellion, which beareth nought but the wormwood of woe & wretchedneſs, and the gall of grief and oppreſſion, they feel and find the want of their gracious *KING*, and of an happy Government under him, and reſolve to returne from Rebellion, and call home their baniſhed, and reſtore their lawfull *KING CHARLES*, the moſt renonned Prince in Chriſtendom to his rightfull Throne and Dominion.

The ſame Prophet proceeds, *cap.* 10. to ſhew how the great diſpoſer, in whoſe hands are the hearts of both *King* & People, hath changed the Subjects hearts; ſo that in ſtead of their former crucifige's, they are now ready to receive

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their *King* with *Hosannahs* and *Allelviahs*, and to make Recantation of their rebellion; their heart is divided, and now are they found faulty: for now they shall say we have no *King*: because we feared not the Lord: is not our condition correspondent to *Israels* in that respect? may we not say truly, that the want of the fear of God hath been the cause we have so long wanted our *King*? behold saith the Lord the voice of the cry of the people; is not the Lord in *Zion*, *Jer.* 8.19. in *England*? Is not her *King* in her? why have they provoked me to anger? intimating that, as an argument of his displeasure, hath not the Government been toss'd and tumbled from hand to hand, and none stands, still remaines unsetled? Hath not the Lord divided the hearts of the people and still continues a spirit of division among them, that they shall not unite, untill he come whose right it is to rule these Nations? Set up what Governors or Goverment you can, with all your turning devises, contrive to resist your true *King*, there is a *mene*, *mene*, &c. ordained for p.evention of all your designes. The hand writing on the wall shall set you on shaking, so that all your powers and policys shall fall and fail, *a tremor cordis* shall possesse you, trembling of soul shall terify you, and God shall blast all those unjust enterprises, that tend to the resistance of the *Kings* restitution, with a triple defeate and disappointment. According to that of the Prophet *Ezek.* 21.27. I will overturn, overturn, overturn, and it shall be no more, untill he come whose right it is and I will give it him.

But hereof more in the next, this being but the first of seven stars, which (by divine assistance) shall be set forth to shine as bright beams and illustrious rayes of the Sun-like glory of this right *Royall Plant of Renown.*

FINIS.

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